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ABSTRACT

A discussion of the role of fiction in a college level anthropology course is divided into two sections. The first section describes several advantages of using fiction rather than a text to teach anthropology. Teacher and students share more or less equally in the teaching process with this approach. The teacher is no longer an authority on a subject because the teacher and students explore a novel together. With fiction, there are no right or wrong answers to inhibit discussion. Moreover, well-written fiction arouses higher interest than professional writing in anthropology. Fictionalized case studies offer opportunities to apply values, to integrate the real world with the theoretical, and to develop problem-solving skills. Teachers have a responsibility to help students understand themselves, their culture, and their physical-biotic environment. They must also help students learn to enjoy thinking and learning. Using a teaching method that is meaningful and interesting to the teacher as well as the students, such as the fiction approach, facilitates this process. The second section consists of appendices containing practical course materials. These are: a list of "thought" questions, an example of a fictionalized anthropological case study, a list of group functions, a needs assessment of cross-cultural human resource training, a list of characteristics of good instruction, an outline of course goals, and a 4-page reading list. (LP)

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USING FICTION TO TEACH INTRODUCTORY ANTHROPOLOGY

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Teaching is an art in which all of us can improve. As teachers, we are responsible to both students and anthropological content. When we sacrifice either, we fail as teachers of anthropology. We cannot be too subtle or too silly. We can become too subtle when we are insincere or when we overuse anthropological jargon. We are too silly when we are "relevant" at any price, even that of sacrificing truth. There are fads and fashions in academia thich cause a knee-jerk reaction among some, especially if it promotes popularity, retention -- and numbers in these days of shrinking enrollments. Good teaching is not only the transmission of information and knowledge, but also the planting of a zest for further study and learning. The use of novel-length fiction, fictionalized case studies and simulations contribute to a sucessful learning climate and a growing interest in further study and learning.

Our age has lots of knowledge, but little understanding; lots of means, but little meaning; lots of know-how, but little know-why; and lots of sight, but little insight. There is a demand for clear thinking, presented in a straightforward way. Irving Langmuir (Nobel Prize in Chemistry) said, "Any person who can't explain his work to a fourteen year old is a charlatan." John Camper ("Prioritizing Maximization: Newman strikes Again") indicts our entire descipline when he says, "It's gratifying that so many people are becoming aware of, and offended by bad writing and speaking. Most of us have been taught that it is our fault, not the writer's, if we can't understand some unfathomable piece of prose. There is good reason for this. If the academic, governmental, and corporate elites can make us believe that illiterate cant is in some way profound but beyond our intellectual reach, they can keep us respectful and subservient...Whole academic disciplines, including most of the social sciences, owe their existence to thier ability to make commonplace thoughts sound profound."

Knowledge is not intended primarily to teach us something but to make us something. Without application, growth will be stunted. Discernment adds the necessary balance for it guides and shapes our application.

Student interest may not match either their own needs nor the needs of a democratic society whose welfare depends in great part on the literate understanding and capability of its citizens. We, as teachers, have the responsibility to lead students to master appropriate subject matter and ways of thinking and perceiving without misrepresenting or diluting them, yet at the same time arousing appreciation for them.

How? That is the crucial question. There is no infallible guide to success. You must develop your skills as a teacher and learner along the lines which remain true to your personality and interests. We cannot "fake" an interest that isn't there. Enthusiasm and genuine interest is contagious and respected, if it doesn't overwhelm people. One day I realized that if the material I was using bored me and turned me off; what was it doing to the students? What was it saying about anthropology? I began to experiment with other material resources. I am still experimenting (Reading List/Bibliography).

Fiction can be accurate and historic but not historical. Historic material "rings true". It is believable and its setting/context is accurate. Historical material is accurate and has actually happened in history. Good fiction can be interesting and believable, an entry-way into a new world. Each student (see course syllabus) writes a critical evaluation and interaction paper on the book before class discussion, (see Group Functions in Appendix area). This ensures that they have read and thought about the book. Shared ignorance is no substitute for shared insights and informed ideas. Through active discussion, there is joint teacher/student responsibility for learning. Both are involved in the teaching process. Studies show that the more levels and senses of a student we stimulate, the greater the retention and mastery. We become adults who possess specialized knowledge interacting with other active adults. Studies show that effective teachers tend to be student-centered (not student-directed) and facilitators of students' learning (not talking heads or experts who transmit specialized knowledge). They possess a high level of positive regard for students as adult people and learners (not negative expectations, which become self-fulfilling prophecies). They hold the pervasive conviction that learning is a highly valuable activity. They are learners, viewing specialized knowledge as a means to an end; and are able to use student interests, attitudes, and experiences in the learning process. (see Thoughts and Questions to Ponder, #14)

Since we may be exploring a fictional world, my aura of "knowing more about them" seems to have vanished. We walk through this world together. Being fictional, there is often no "right answer" but plausible ones that can be proven from all angles. Mental locks, such as "the right answer", "be practical", "that's not logical", or "follow the rules", can inhibit probing discussion. I find with fiction, this rarely occurs.

Good fiction is usually written well and is not likely to "turn off" the reader. I wish the same could be said for most professional writing. Given the wide range of "painless ethnographies" and fiction (see Reading List/Bibliography), you should be able to find material to fit many interests. You might also point out the practical business skills that come out of anthropological reading and discussion. The work of Dr. Robert Shuter of the Center for Intercultural Communication at Marquette University is particularly helpful (see Appendix IV).

I also use the fictionalized case study for discussion, student-teacher interaction, and the application of values (see Appendixes II and III). A fictionalized case is a specific learning situation that is written in short story format and is designed to recreate a "life-like" problem-solving event for the classroom. (see Appendix) Michael Botterwech found that the use of the fictionalized case allows the students to integrate the real world with the theoretical, develop skills in problem-solving and decision-making, be an active not passive learner, and move forward in both cognitive and affective developmental stages (i.e. Maslow's system). I believe that his results also apply to my experiences using novel-length fiction, "painless ethnography", and fictionalized case studies. Simulations seem to also fit this pattern.

By using a mix of fiction and non-fiction, I find that both my course and I model eclectic and holistic learning. Good instruction usually involves motivation, organization, clarification, and generalization. (see Appendix V). We must organize but avoid the extremes of rigidity. If we don't know where we are going, how can we guide others? Careful organization also needs clarification. We should try to use frequent concrete examples of today from our own culture. We need to shake our image of bones, stones, and loin cloths, without any practicality. Where do we draw the lines among Anthropology, Sociology and Psychology? A thorough knowledge of any subject matter depends upon a firm grasp of its details. We shouldn't emphasize analysis at the expense of synthesis. We must emphasize the connections within anthropology and between anthropology and other areas of inquiry (i.e. be eclectic and holistic). Details are necessary but not sufficient. We must also provide perspective. Generalizations without specific content/illustrations are void of meaning. Specifics without generalizations are meaningless. We should exhibit and develop in our students a hunger and zest to learn, a curiosity, and a sense of wonder and awe. Great teachers not only motivate their students, organize their courses, clarify their material, and provide illuminating generalizations and specifics, they also project a view of excellence. I believe that the hallmark of quality instruction is not the applause of students, though student numbers and retention help, but rather their informed and abiding commitment to recognize, respect, and produce quality.

I try to view my students holistically, that is as a whole made up of three levels: (1) cognitive, reasoning, "Head", to think; (2) affective, emotions and attitudes, "heart", to be; and (3) sensory-motor, "gut", to do. Good instruction should not only be cognitively targeted but targeted to the whole person. I try to gain rapport with my classes -- to be personal and personable at the same time. I believe that a classroom should be a mixture of joy, play, wonder, seriousness and humor. Humor is when we laugh and then think. Mature people can laugh at themselves. Use yourself as an example of both success and failure. We become real people.

There is at least one danger in this as Sidney Hook (Education for Modern Man) so aptly points out, "...must be friendly without becoming a friend, although he may pave the way for later friendship, for friendship is a mark of preference, and expresses itself in indulgence, favor, and distinctions that unconsciously find an invidious form...A teacher who becomes 'just one of the boys', who courts popularity, who builds up personal loyalty in exchange for indulgent treatment, has missed his vocation. He should leave the classroom for professional politics."

We all need to appreciate our subject matter as a means to an end (e.g. see Appendix M "Needs Assessment of Cross-Cultural Human Resource Training for Managers and Sales Personnel") and an end in itself - something of intrinsic worth to be enjoyed on its own account.

Above all, to be effective, we need to be clear about our purposes and goals. We need to help our students to learn to think, to ask good questions, to analyze data, and to formulate good answers. We must help students understand themselves as individuals, which can only be done if we understand ourselves. We must help them understand the culture and society they belong to. We must help them understand the physical-biotic environment as well as the socio-cultural environment -- not to be reductionistic. We must help students learn to enjoy the thinking and learning process. To do so, we must ourselves recapture the zest for continual learning and wondering. We must help students learn to make wise decisions, implement those decisions (issues of self-image, self-worth, will, intentionality, power), and evaluate the decision and its outcome(s). We must help them acquire marketable skills with which to earn a living, but this is not the most important goal. To make it primary defeats education.

Learning is not the mere accumulation of data but the growth and development of the learner who becomes more complex. We must help create an arena for both knowledge and wisdom in which we experiment and reach beyond ourselves, risk and become vulnerable. Do we not all agree that it is better to know than it is not to know? To know when we don't know and then to do something about it. The overriding question of education (Does it contribute to me becoming more knowledgeable and wiser?) is shot through with uncertainty if you want to carry it beyond the mere question of job opportunity. What subject matter do I expose to my students? How do I connect this subject matter to their real culture? What should my course do for my students besides exposure to subject matter (see Appendix VI)? This is not easy, but necessary. I have found that using fiction that is meaningful to me and which I enjoy has been a creative way to achieve my goals in teaching Anthropology.

APPENDIXES I - VI

I. Thoughts and Questions to Ponder

II. The Fictionalized Case

III. Group Functions

IV. Needs Assessment of Cross-Cultural Human Resource Training For Managers and Sales Personnel

V. Some Characteristics of Good Instruction

VI. Some Course Outcome Goals

Course Syllabi

(1) Cultural Anthropology (Anth 110)

(2) General Archaeology (Anth 120)

(3) Peoples and Cultures of the World (Anth 130)

Reading List/Bibliography

"Painless Ethnography"

Anthropological Speculation

Fictionalized Case Studies

Business and Anthropology

Fictional Worlds

Thoughts and Questions to Ponder

1. Was the past a time of scant knowledge but much understanding? Did this give our lives hope, direction, meaning, order, purpose, satisfaction, and fulfillment? Is our present situation of a lot of clear certain knowledge of almost everything about everything; but with little understanding of what it's all about?

2. Are we so busy with "how" that we have largely ignored "why"?

3. Is Dietrich Bonhoffer right when he says, "Man is again thrown back on himself. He has managed to deal with everything only not with himself. He can insure against everything, only not against man. In the last resort, it all turns on man."? If your answer is yes, our task as anthropologists to understand man and to communicate that understanding is even more critical.

4. Does Kurt Vonnegut's question apply to our teaching and classes? "Who has time to read all the boring crap you write and listen to all the boring things you say?" (God Bless You , Mr. Rosewater)

5. Does George Orwell describe our answers and lectures? "The great enemy of clear language is insincerity. When there is a gap between one's real and one's declared aims, one turns as it were instinctively to long words and exhausted idioms, like a cuttlefish squirting out ink."

6. Does Andy Capp know us? "Wear a frown and you'll get credit for thinking."

7. In the discussion about teaching anthropology is Dietrich Bonhoffer describing us when he says, "The almost frantic propogation of modern methods betrays the dwindling of the content."?

8. Have we failed to answer the basic questions of why? We do descriptive analysis well - who, what, where, how. Do we confuse "why" with "how"?

9. Do we confuse faith and reason as well as see them in conflict (e.g. Evolution, Creation)? Are faith and reason two dimensions of the same reality? Do they supplement each other? (Faith: The capacity to make decisions when the evidence is partial and insufficent for proof) (Reason: Using the mind to answer the questions the mind can ask, analyze, and formulate) (Blind Faith: The capacity to believe when there is no evidence for belief.)

10. Do we fail to help students choose their value system? Do we explain what our's is and how we got it?

11. Is today's emphasis on rights but not responsibilities?

12. Which (if any) of the following mental locks sometimes prevent you from getting and using ideas: (1) the right answer; (2) that's not logical; (3) be practical; (4) follow the rules; (5) avoid ambiguity; (6) to err is wrong; (7) play is frivolous; (8) that's not my area; (9) don't be foolish; and (10) I'm not creative?

(7)

13. Do I believe in objective or subjective values? Do I concern myself with the truth of a claim or the sincerity of the person making it? What is my world view, ideology or religion?

14. How many of the qualities of a good teacher or an average teacher do I exhibit (from "The Balancing Act" by Carol Schneider, George Klemp Jr., and Susan Kastendick (University of Chicago)) It dealt with the competencies of effective teachers and mentors. Highly effective teachers (perceived) were: (1) student contered: not student directed, the balancing act is one of balancing student-centeredness with a firm directiveness; facilitators of student's learning - not experts transmitting significant information, a high level of positive regard for students as persons and learners (perhaps a self-fulfilling prophecy) (the expression of negative expectations was the single dominant theme in interviews with average teachers); (2) the pervasive conviction that learning is, in and of itself, a highly valuable activity: a goal worthy of everyone's pursuit. We need to present ourselves as learners and view specialized knowledge as a means/ resource for enhancing our goals of learning rather than the goal for which learning is endured (average teachers never described themselves as directly engaged in the learning they oversaw); (3) being sensitive to the special claims of adult students: working to establish situations that are condusive to adult learning, view students as persons whose particular frames of reference affected their participation in the learning process and took great care to find out where their students were coming from, promote adults - adults interact where the student's difference with teachers was one of having less subject matter knowledge (seen as full adults who are held accountable for their choices whenever conflicts arose between external concerns and the demands of learning - effective teachers held students accountable and were persuasive, firm and confrontive while average teachers bent their own performance standards to dispose of a conflict); (4) Effective teachers took a highly directive role in the facilitation of their student's learning; (5) Effective teachers placed enormous emphasis on making use of their students' interests, attitudes, and experiences at all phases of the learning process. They identified a fable in higher education: A key element in teaching is the ability to model for the students what it means to be committed to the pursuit of an intellectual discipline. Yet what effective faculty were doing was not displaying their own intellectual liver but seeing how the resources of a subject matter, or even the resource of disciplined inquiry and analysis could enlarge the students' own sphere of competence, perspective, and insight - out of that kind of interaction comes a student who can do something or know something that he/she couldn't do or wasn't aware of before.

APPENDIX II

Michael Botterweck (from a paper given at the 1981 meeting of the Association for the Improvement of Community College Teaching - 2552 Fletcher Parkway, El Cajon, CA 92020)

THE FICTIONALIZED CASE

DEFINITION

A SPECIFIC LEARNING SITUATION THAT IS WRITTEN IN SHORT STORY FORMAT AND IS DESIGNED TO RECREATE A "LIFE-LIKE" PROBLEM-SOLVING EVENT FOR THE CLASSROOM.

ELEMENTS OF A GOOD CASE

1. MUST BE BELIEVABLE
2. MUST NOT BE TOO SHORT OR TOO LONG IN LENGTH
3. MUST BE CONTROVERSIAL ENOUGH TO SPARK INTEREST
4. MUST BE BALANCED SO AS NOT TO BIAS THE STUDENT'S DECISION
5. MUST LEGITIMATELY ALLOW FOR MORE THAN ONE DEFENSIBLE DECISION
6. MUST BE WELL PLANNED AND INTEGRATED WITH THEORETICAL KNOWLEDGE

OPERATIONALIZING THE FICTIONALIZED CASE IN THE CLASSROOM

STEP I LECTURE AND DISCUSSION OF THE THEORETICAL MATERIAL (ONE OR TWO PERIODS)

STEP II STUDENT DISCUSSION OF THE CASE IN SMALL GROUPS

STEP III CASE ANALYSIS IN THE CLASS (INTEGRATION OF STUDENT AND INSTRUCTOR VIEWS)

ADVANTAGES OF THE FICTIONALIZED CASE

1. ALLOWS THE STUDENT TO INTEGRATE THE REAL WORLD WITH THE THEORETICAL
2. DEVELOPS BETTER DECISION-MAKING SKILLS
3. SHIFTS THE RESPONSIBILITY OF LEARNING FROM THE INSTRUCTOR TO THE STUDENT
4. ALLOWS STUDENT THE OPPORTUNITY TO PARTICIPATE IN THE TEACHING PROCESS
5. DEVELOPS A SENSE OF "WHOLENESS" IN THE EDUCATIONAL PROCESS (INTERDISCIPLINARY)

(9)

6. TEACHES PROBLEM-SOLVING SKILLS

7. ACTIVE AS OPPOSED TO PASSIVE STYLE OF LEARNING

8. ALLOWS STUDENTS AT DIFFERENT STAGES OF THEIR EDUCATIONAL DEVELOPMENT TO LEARN AND GROW TOGETHER (INDEPENDENT "GROUP" LEARNING)

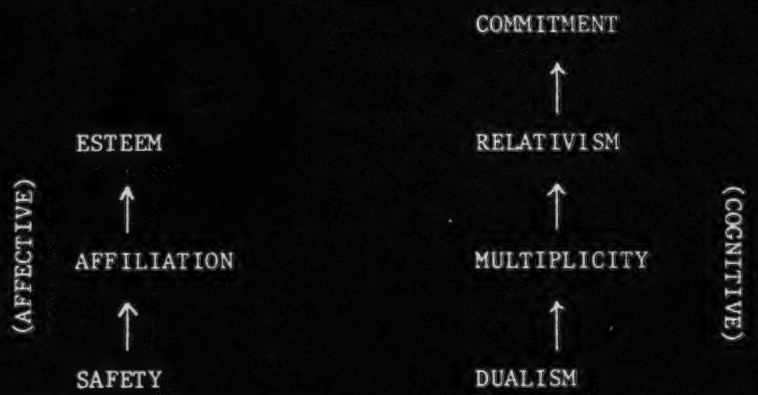
9. PROMOTES AN OPPORTUNITY FOR STUDENTS TO ESTABLISH SOCIAL AND ACADEMIC RELATIONSHIPS WITH EACH OTHER (RETENTION!!!!!!!!)

10. BRINGS THE INSTRUCTOR AND STUDENT CLOSER TOGETHER

11. ENCOURAGES MATURATION

12. ENJOYABLE

DEVELOPMENTAL STAGES (COGNITIVE AND AFFECTIVE)



Issues: Exercises In Political and Social Decision Making

A Test of Faith

Gregory Publishing Co., 806 North Maple, Itasca, IL 60143 (312/773-3328)

APPENDIX III

10.

Group Functions

CONTENT OR
TASK FUNCTIONS

Member behavior that helps in doing the job in a group.

1. INITIATING: proposing tasks or goals; defining a problem; suggesting a procedure.

2. INFORMING: requesting and offering facts; seeking and/or giving opinions providing information pertinent to task.

3. CLARIFYING: interpreting ideas or suggestions; defining terms; suggesting alternatives; clearing up confusion.

4. SUMMARIZING: pulling together related ideas; restating suggestions offering a decision or conclusion for group to consider.

5. CONSENSUS TRAINING: sending up "trial balloons" to see if group is nearing a conclusion; checking with others to see how much agreement has been reached.

6. FOCUSING: helping to relate the immediate to the ongoing, overall goal of the group.

PROCESS OR MAINTENANCE FUNCTIONS

Helps to build and maintain the group.

1. ENCOURAGING: being friendly, warm & responsive to others and their contributions; giving others an opportunity to speak.

2. EXPRESSING GROUP FEELINGS: sensing fooling, mood, relationship within the group; sharing one's own feelings with others as to what is happening.

3. HARMONIZING: attempting to reconcile disagreements; reducing tension through "pouring oil on troubled waters"; helping people to explore their differences.

4. COMPROMISING: when own ideas or status are involved in a conflict, offering to compromise one's own position; admitting error, disciplining oneself to maintain group cohesion.

5. GATE-KEEPING: attempting to keep communication channels open; facilitating the participation of others.

6. SETTING STANDARDS: summarizing and expressing standards by which group is to work and/or testing group behavior against such standards.

7. CONCERN: raising questions related to the purpose and framework of the ethics and ideology related to the group's life.

APPRENDIX IV

NEEDS ASSESSMENT OF CROSS-CULTURAL HUMAN RESOURCE TRAINING

FOR MANAGERS AND SALES PERSONNEL*

Provides Training - 23.3% Needs Additional Training - 53%

Provides Training	Additional Training Needed	
25%	50%	CULTURAL AWARENESS
9.3%	37.5%	Increasing the managers' awareness of their own cultural attitudes, values, customs.
9.3%	43%	Contrasting the managers' values and customs with those of another culture.
18.8%	42%	Increasing manager's awareness of cultural demographics, (i.e., politics, geography, climate, and other aspects of the country).
6.3%	28%	Exploring how managers deal effectively with culture shock and psychological stress.
25%	46.8%	BUSINESS SKILLS USED BY MANAGERS IN OTHER CULTURES
6.3%	31.2%	How to establish friendships.
15.6%	31.8%	When and where to give business gifts.
9.3%	40%	Giving and getting respect.
21.9%	28.9%	How to communicate effectively with superiors and subordinates.
25%	28.3%	Understanding the chain of command.
18.8%	31.2%	How to persuade others in the corporation.
9.3%	31.2%	Effective managerial styles in the host culture.
6.3%	34%	Effective nonverbal behavior with others in the corporation.
6.3%	31.2%	What messages are communicated through dress?
12.5%	31.2%	When and where do you discuss business?
21%	37.5%	SOCIAL SKILLS USED BY MANAGERS IN OTHER CULTURES
18.7%	6.3%	Proper verbal and nonverbal behavior of men.
12.5%	17.8%	Proper verbal and nonverbal behavior of women.
0	3.1%	How to arrange one's house and possessions.
0	15.6%	How to host a party.
6.3%	12.5%	What messages are communicated through dress.
0	9.3%	Proper behavior of children.
0	12.5%	How to establish friendships and acquaintances.
3.1%	15.6%	When and where do you socialize with people?
0	12.5%	What are the expectations of friendships?
6.3%	23.3%	Responsibilities of spouse in the host culture.
12.5%	25%	Language training.

*Percentage of 60 respondents who have either provided and/or report more training needed. Respondents consist of 60 multinational corporations.

For more information contact: Dr. Robert Shuter
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Marquette University
Milwaukee, WI 53233
(414) 771-9138

APPENDIX V

12

Some Characteristics of Good Instruction

1. Organization: Alfred North Whitehead (The Aims of Education and Other Essays) says, "a certain ruthless definition and definitiveness is essential in education." We must organize but shouldn't have rigidity or rambling (two extremes to avoid). There is enough streams of notes and material for today and streams of consciousness in education pretending to be instruction. Yet if we don't know where we are going, how can we guide others?

2. Clarification: Careful organization also needs clarification. We should try to use frequent concrete examples of today from our own culture (i.e., newspapers, newsmagazines, TV specials/Mini-series of merit). We need to shake our image of bones, stones, and loin cloths.

3. Generalization: A thorough knowledge of any subject matter depends upon a firm grasp of its details. We must not emphasize analysis at the expense of synthesis. To master an area, we need an awareness of its connections to related areas of inquiry (i.e., be eclectic and holistic). Details are necessary but not sufficient. We must also provide perspective, that is, the view of specific information within a broad framework. We must not lose students in minutiae (consider take-home or in-class essay exams, short ethnographies of their own culture, interaction papers). Generalizations without specific illustrations/examples are void of meaning. Specifics without generalizations are meaningless.

4. Motivation: We should exhibit and develop in our students a hunger and zest to learn, a curiosity, and a sense of wonder and awe. Great teachers not only motivate their students, organize their courses, clarify their material, and provide illuminating generalizations and specifics, they also project a view of excellence. The hallmark of quality instruction is not the applause of students, though student numbers and retention help, but rather their informed and abiding commitment to recognize and respect quality.

APPENDIX VI

Some Course Outcome Goals

1. Helping to develop holistic, eclectic people in the cognitive (to think), affective (to be), and sensori-motor domain (to do) ("Head, Heart, Gut").

2. Helping to develop civilized, articulate, and questioning Americans.

3. Helping to develop the ability to live intelligently in this epoch and to bring the choice they make the judgments formed by the full range, depth, and breadth of human history and experience (the long view). To not be trapped inside the sterility of only knowing modernity and peer pressure.

4. Develop a knowledge base of the biological and physical conditions of life (physical-Biotic environment).

5. Help to awaken their capacity to apprehend beauty and nourish it in the long view from the earliest Western and non-Western sources up to today.

6. Help to develop an attitiude combining elements of honor, duty, and shame (e.g., capacity to blush, to be awestruck, to venerate) not grinding mortification. What the Greeks called Aidos.

7. Help to develop temperance, gentleness, prudence, and discretion. This is involved with soundness of mind, self-control, and whole-mindedness - the opposite of hysteria and mania. The Greeks call this Sophrosyne.

8. Help to develop goodness, virtue, excellence - the soundness of quality and objective values (Greek Arete).

9. Help to develop Meiden Agan (Greek) - nothing too much (the Greek Golden Mean). This is apollonarian living (sobriety, moderation, the middle way, restraint, temperance) not Dionysian or full of hubris (excess, violence, indulgence, licentiousness).

10. Help to develop skills in the process of aquiring an identity (self-worth, significance, power - to be, self-assertion, self-affirmation), will or intentionality, authority, limits, decision-making, conflict and conflict resolution (caring and confronting).

11. Help to develop skills in communication and dialogue (equal hearing, ownership, presence, integrity, responsibility, conciliation, freedom).

12. Help to develop a knowledge base in one or more areas of anthropology and apply this to problem solving.

Reading List

"Painless Ethnography:

J. C. Messenger; INIS BEAG

E. Friedl; VASILIKA

J. O'Toole; WATTS AND WOODSTOCK

Elliott Arnold; BLOOD BROTHERS

Adolph G. Bandelier; THE DELIGHT MAKERS

Hal Borland; WHEN LEGENDS DIE

Dee Brown; PAWNIE, BLACKFOOT, AND CHEYENNE; CREEK MARY'S BLOOD; BURY MY HEART AT WOUNDED KNEE

James Fenimore Cooper; LAST OF THE MOHICANS

John Craig; ZACH

Frank H. Cushing; ZUNI BREADSTUFF

Walter Dyk; OLD MEXICAN: SON OF OLD MAN HAT

Clellan S. Ford; SMOKE FROM THEIR FIRES

Peter Freuchen; ARCTIC ADVENTURE; ESKIMO

George Bird Grinnell; BLACKFOOT LODGE TALES; BY CHEYENNE CAMPFIRES; THE FIGHTING CHEYENNES

Theodora Kroeber; ISHI IN TWO WORLDS

John Lame Deer; LAME DEER: SEEKER OF VISIONS

Oliver LaFarge; LAUGHING BOY

Alan Holmberg; NOMADS OF THE LONG BOW; THE SIRIONO OF EASTERN BOLIVIA

Oscar Lewis; THE CHILDREN OF SANCHEZ; FIVE FAMILIES; LAVIDA

Thomas Henry Tibbler; BUCKSKIN AND BLANKET DAYS

Bernal Diays; THE CONQUEST OF NEW SPAIN

William E. Woodward; THE WAY OUR PEOPLE LIVED

Victor W. Von Hagen; THE AZTEC: MAN AND TRIBE; WORLD OF THE MAYA; REALM OF THE INCAS; THE DESERT KINGDOMS OF PERU

Robert Silverberg; HOME OF THE REDMAN; THE MOUNDBUILDERS

Ignacio Bernal; MEXICO BEFORE CORTEZ

Elliot Liebow; TALLY'S CORNER

Margaret Mead; PEOPLE AND PLACES; AND KEEP YOUR POWDER DRY

William M. Kephart; EXTRAORDINARY GROUPS

Eric R. Wolf; EUROPE AND THE PEOPLE WITHOUT HISTORY; SONS OF THE SHAKING EARTH

E. Lincoln Keiser; THE VICE LORDS: WARRIORS OF THE STREETS

Susan Hall; GENTLEMAN OF LEISURE

John A. Hostether and Gertrude E. Huntington; THE HUTTERITES IN NORTH AMERICA

Norman A. Chance; CHINA'S URBAN VILLAGERS

C. Spindler; BURGBACH

(15)

W. Madsen; THE MEXICAN-AMERICANS OF SOUTH TEXAS

George L. Hicks; APPALACIAN VALLEY

Molly C. Dougherty; BECOMING A WOMEN IN RURAL BLACK CULTURE

Francine J. Daner; THE AMERICAN CHILDREN OF KRISHNA: A STUDY OF THE HARE KRISHNA MOVEMENT

William Partridge: THE HIPPIE GHETTO

William W. Pilcher; THE PORTLAND LONGSHOREMEN

Frederick C. Gamst; THE HOGHEAD

Hazel W. Hertyberg; THE GREAT TREE AND THE LONGHOUSE

Alice Marriott; KIOWA YEARS; THE TEN GRANDMOTHERS; MARIA: THE POTTER OF SAN ILDEFONSO; AMERICAN INDIAN MYTHOLOGY

Jaime de Angulo; INDIAN TAEE

Susan Feldman; THE STORYTELLING STONE --; THE MEMOIRS OF CHIEF RED FOX

Olivia Vlahor; AFRICAN BEGINNINGS; NEW WORLD BEGINNINGS; FAR EASTERN BEGINNINGS

N. Scott Momaday; THE WAY TO RAINY MOUNTAIN

Robert Coles; THE ZUNIS

Harold Courlander; THE FOURTH WORLD OF THE HOPI

Fairfax Downey; INDIAN FIGHTING ARMY

Gene Weltfish; THE LOST UNIVERSE

J.W. Schultz; MY LIFE AS AN INDIAN

Charles L. McNichols; CRAZY WEATHER

Herman Melville; TYPEE; OMOO

John G. Neihardt; THE SACRED PIPE; BLACK ELK SPEAKS; WHEN THE TREE FLOWERED

Alan Paton; CRY, THE BELOVED COUNTRY; TOO LATE THE PHAIAROPE

Gladys Reichard; DEZBA, WOMAN OF THE DESERT; SPIDER WOMAN

Hans Reusch; TOP OF THE WORLD

Robert Ruark; SOMETHING OF VALUE

Mari Sanday; CRAZY HORSE; CHEYENNE AUTUMN

Leo W. Simmons; SUN CHIEF

Elizabeth Thomas; THE HARMLESS PEOPLE; WARRIOR HERDSMEN

Stanley Vestal; SITTING BULL; WARPATH

Frank Waters; THE MAN WHO KILLED THE DEER; BOOK OF THE HOPI; MASKED GODS

Alex Haley; ROOTS

Margaret Mead; BLACKBERRY WINTER

Hortense Powdermaker; STRANGER AND FRIEND

Williams; ON THE STREET WHERE I LIVED: A BLACK ANTHROPOLOGIST EXAMINES LIFE-STYLES AND ETHOS IN AN URBAN AFRO-AMERICAN NEIGHBORHOOD

Applebaum; ROYAL BLUE: THE CULTURE OF CONSTRUCTION WORKERS

H. I. Safa; THE URBAN POOR OF PUERTO RICO

J. Boissevain; A VILLAGE IN MALTA

(16)

Peggy Golde; WOMEN IN THE FIELD: ANTHROPOLOGICAL EXPERIENCES

Elizabeth Bowen (Laura Bohannan); RETURN TO LAUGHTER

Ruth Beebe Hill; HANTA YO

Pearl Buck; THE GOOD EARTH; A HOUSE DIVIDED; SONS

John Steinbeck; THE MOON IS DOWN

Herman Hesse; SIDDHARTHA

Kamala Markandaya; NECTAR IN A SIEVE

Peter Buck; VIKINGS OF THE PACIFIC

Peter Matthiessen; UNDER THE MOUNTAIN WALL

Robert Gardner; GARDEN OF WAR

Colin M. Turnbull; THE LONELY AFRICAN; THE FOREST PEOPLE; THE MOUNTAIN PEOPLE; TIBET (with Thubten Jigme Norbu)

Pa Chin; FAMILY

Camara Laye; THE DARK CHILD

Richardo Porpas; JUAN: THE CHAMULA

E.C. Parsons; AMERICAN INDIAN LIFE

James Spradley; YOU OWE YOURSELF A DRUNK: AN ETHNOGRAPHY OF URBAN NOMADS

J. Spradley and D. McCurdy; THE CULTURAL EXPERIENCE: ETHNOGRAPHY IN COMPLEX SOCIETY

J. Spradley and Mann; THE COCKTAIL WAITRESS: WOMAN'S WORK IN A MAN'S WORLD

G. Bibby; FOUR THOUSAND YEARS AGO

Anthropological Speculation

Loren Eiseley; THE IMMENSE JOURNEY; THE FIRMAMENT OF TIME; THE MIND AS NATURE; THE UNEXPECTED UNIVERSE; THE INVISIBLE PYRAMID; THE NIGHT COUNTRY; NOTES OF AN ALCHEMIST

Fictionalized Case Studies

Michael Botterweek; A TEST OF FAITH; ISSUES: EXERCISES IN POLITICAL AND SOCIAL DECISION MAKING

Business and Anthropology

Vern Terpstra; THE CULTURAL ENVIRONMENT OF INTERNATIONAL BUSINESS

Fictional Worlds

If particular ethnographic content of a specific time and place isn't necessary, good discussion can be generated from fictional worlds. The principles of cultural analysis and cross-cultural comparisons can be taught from fiction. The following authors are possible choices which may well entice students to read more since they may tie into already existing motives.

(17)

Historical Fiction: L. Sprague DeCamp; John Masters; C. Northcote Parkinson; C.S. Forester; Duncan MacNeil; Patrick O'Brian; Alexander Solzhenitsyn; Dudley Pope; Warren Tute; Zoe Oldenbourg; Len Deighton; Cecelia Holland; Thomas Costain; Harold Lamb; Robert Graves; Mika Waltari; Graham Shelby; Kenneth Roberts; F. Van Wyck Mason; Sigrid Unset (The Axe; The Snake Pit; In the Wilderness; The Son Avenger) Noel Gerson; Frans Bengtsson (The Long Ships); Nikos Kazantzakis; James Clavell; Lother-Gunter Buckheim; James Michner, John Hersey; Nicholas Monsarrat (The Cruel Sea); A.M. Manghan; Robert H. Fowler; Rudyard Kipling; Robert Elegant; Gary Jennings; Daniel Peters; Eiji Yoshikawa; Damion Hunter; Alfred Duggin; Alexander Kent; Chinua Achebe Mysteries: Arthur Upfield (Australia); Robert Van Gulik (Tang China); Tony Hillerman (Navajo and Pueblo Peoples).

Westerns: Chad Oliver; Louis L'Amour; Thomas Berger; Don Coldsmith; Will Henry; Luke Short; Wade Everett; L.P. Holmes; Elmer Kelton; Clay Fisher; Stewart Edward White; Will Cook; James Warner Bellah.

Fantasy: Sterling E. Lanier; C.J. Cherryh; Elizabeth Boyer; Andre Norton; Mary Stewart; Terry Brooks; Neal Barrett; Brian Daley; Piers Anthony; J.R.R. Tolkien; C.S. Lewis; T.E. White; Arthur Landis; Jonathan Swift; Alexander Lloyd; Katherine Kwitz; Richard Purtill, Randall Garrett: Thomas Burnett Swann; Manley Wade Wellman.

Science Fiction: L. Neil Smith; Fred Saberhagen; Paul Anderson; Philip Jose Farmer; John Brunner; Isaac Asimov; Robert Heinlein; Clifford Simak; Hal Clement; Gordon Dickson; Murray Leister; Keith Laumer; Harvey Harrison; Ray Bradbury; A. Bertram Chandler; Philip K. Dick; Michael Moorcock; Andre Norton; Fred Saberhagen; A.E. Van Vogt; James White; Fritz Leiber; Anne McCaffrey; H. Beam Piper; Edmund Hamilton; Damon Knight; Cordwainer Smith; Stanley Weinbaum; Larry Niven; Jerry Pournelle; Frank Herbert; Roger Zelazny; Christopher Stasheff; Jack Vance; Jack Williamson; Robert Silverberg; James Blish; Marrion Zimmer Bradley; Arthur C. Clark; Ursula LeGuin; John Maddox Roberts.